NATIONAL COUNCIL

OUTLOOK

MARCH 1953

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Light in a Dark World

By Samuel McCrea Cavert

Lent and Holy Week and Good Friday remind us that the Christian Gospel does not assure us of freedom from strain and suffering. The assurance given us is that, in spite of strain and suffering, life has spiritual meaning and is not just a blind struggle in the dark. After Good Friday there is Easter; after Crucifixion there is Resurrection. Even in the face of apparent defeat we still can say, "Thanks be to God who gives us the victory through our Lord Jesus Christ."

Easter is the supreme testimony to the fact that when the forces of evil have done their worst God still reigns. This faith is the ground of a peace that the world cannot give. It is the ground of a joy that the world cannot take away.

G. A. Studdert-Kennedy, the young English chaplain in the first world war, who was one of the most flaming Christian witnesses of our time, had a sure insight into the significance of Holy Week when he wrote his oft-quoted lines:

"Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears,

Peace is the power that comes to souls arriving,

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring

Into the hearts of those who strive with Him,

Light'ning their eyes to vision and adoring,

Strength'ning their arms to warfare glad and grim."

In many respects it is a dark world into which Holy Week comes in 1953. But on the world's darkness breaks the Easter Light. As the Revised Standard Version translates John 1:5, "The light shines in the darkness, and the darkness has not overcome it."

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National Council OUTLOOK

Publication of
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30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
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Greek Orthodox Church in America
International Convention of Disciples of Christ
The Methodist Church
Moravian Church In America
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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EXECUTIVE BOARD—Dr. Paul Calvin Payne, Dr. Luther Wesley Smith, Dr. Gerald E. Knoff and Dr. Wilbur C. Parry.

One Teaching Task

Sixteen hundred religious educators at Cincinnati search best ways to impart faith in God to millions

By FRANCES HERON

DURING seven days — February 8-14 — the city of Cincinnati, O., saw 1,600 representatives of Baptists, Congregationalists, Lutherans, Disciples of Christ, Episcopalians and 34 other Protestant denominations plan, work and eat together. Heard them talk about Sunday school lessons, world missions, weekday church school, home life, and the Revised Standard Version of the Bible.

When you read about that meeting or heard about it over the radio, you thought what a formal-sounding organization — the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. — and you wondered how it had anything to do with you in your own living room or church basement.

Here's the answer. Those plans for religious teaching materials and projects initiated in Cincinnati will reach you in your Sunday school books, your youth fellowship kits, your vacation church school courses, your minister's sermons.

You belong to the 27 million in the United States and Canada whose religious education depends on the annual cooperative discussion and planning of the professional workers of the various denominations.

This year the 15 sections — ranging from children's work to professors and research specialists — centered their efforts about the theme, "One Need, One Lord, One Teaching Task."

It was Methodist Bishop William C. Martin, Dallas, Texas, President of the National Council who expressed the far-reaching and aggressive nature of that task:

It's the nation's greatest danger — invasion every year from an army of more than three and a half million who do not know our language, are unfamiliar with our customs and wholly unacquainted with the cultural background upon which our institutions rest."

DEAN LISTON POPE

It is, Bishop Martin explained, "the tide of babies to whom must be imparted the heritage of our civilization. They remind us that Christianity is always one generation from extinction."

Throughout the week — in meetings of committees, commissions, sections, boards — always uppermost was the search for the best ways of imparting faith in God to this generation, through the home, church and community.

Bringing the Bible alive in picture and film came to the forefront. Dr. Paul H. Vieth, Yale Divinity School, reported the end of a two-year study of the interpretation of the Biblical record. The results will guide producers of visual materials that portray the person of Jesus, miracles and the setting of the Old and New Testaments.

The most crucial decision of the committee was that "Jesus, the central figure, should not be left out. God himself used the method of visualization by letting the Word become flesh. Not to visualize Jesus tends to give the impression that he did not exist as a man."

At the Visual Education Fellowship

HONOR PIONEERS IN WEEKDAY RELIGIOUS EDUCATION—Dr. Erwin L. Shaver (left) presents certificates to Miss Lillian E. Cisler, Marietta, O., for Washington County Council, and to Dr. Walter D. Cavert, Severance, N. Y., for Essex County.

dinner, delegates saw the premiere of the newest Cathedral Films portrayal of Jesus — the motion picture in technicolor, "I Beheld His Glory." Robert Wilson, the 33-year-old actor, attempts to make out of the role a "man's Christ." He is the son of a minister.

Since this was the first annual conference following the publication of the complete Revised Standard Version last September, the workers shared satisfaction over its progress. With sales approaching two million, the version is establishing a new high in Bible reading, Dr. John C. Trever of Chicago reported. "It affords a unique opportunity for Sunday school teachers to teach old truths with new effectiveness," he said.

Dr. Trever, who heads the Council's department of the English Bible, answered criticisms of outside groups on the differences in some verses as they appear in the Old Testament and are quoted in the New.

"Such differences," he explained, "result from the fact that the revision committee used the original Hebrew text in translating the Old Testament, whereas New Testament writers took their Old Testament quotations from the Greek translation of the Old Testament.

"Shall we approach the Old Testament with the purpose of proving what we already believe or shall we let it speak for itself? Modern scholarship, based on the search for truth, follows the second approach."

Receiving a report on royalties from the publishers of the RSV, the Executive Board voted that in conformity with previous policy the funds be used to promote the use and understanding of the Bible, and that prior consideration be given to: (a) the work of the Standard Bible Committee; (b) the Department of English Bible; (c) the Department of Religion and Public Education.

Weekday religion classes, now reaching 2,500,000 public school pupils, continued high in the interest of the educators. Dr. Erwin L. Shaver, national director, warned that the movement must adhere to the Supreme Court prohibition against using either public school buildings or their machinery for classes.

The Weekday Religious Education Section gave an honor citation to the 73-year-old Episcopalian lawyer who has given 26 years of legal counsel to defending weekday church schools. He is Honorable Charles H. Tuttle of New York, one-time U. S. district attorney.

Dr. Roswell P. Barnes, of the National Council staff, distinguished between teaching *about* religion and teaching religious doctrine in public schools.

"Acknowledging the religious factor in our cultural heritage, teaching about religion is not an impairment of separation and does not confuse the responsibility of the home and church," he declared. "The Declaration of Independence acknowledges that 'all men are endowed by their Creator with certain unalienable rights.' Our coinage bears the motto 'In God We Trust.' Those are affirmations, not arguments. They are the kind of affirmation that should be explicit in the public school."

The Children's Work Section considered means of instilling faith in God among children in military areas, new communities, and institutions, as well as those who live down the street and aren't on any church roll.

They agreed that churches should make their Sunday school sessions so attractive and worth while that regular attendance of pupils will be stimulated. Further, the church leaders must feel responsible for *taking* Sunday school, if necessary, to children in the outside areas and groups.

Nelson C. Chappel, general secretary of the John Milton Society for the Blind, made a plea for more attention to children handicapped by blindness, deafness and polio. He recommended that even where blind children live in a school, they should attend Sunday school in neighboring churches. Many Braille materials are now provided by the John Milton Society — a monthly story magazine, books of Bible stories, Christmas carols, and prayers.

In addition to the fellowship luncheon, which is described on another page,

COLGATE AWARD TO FRED W. RAMSEY received by his pastor, Rev. Victor Peterson, (second from left). Others (l to r) Dr. Reuben H. Mueller, Mrs. James D. Wyker, Dr. Gerald E. Knoff and Dr. Arlo Ayres Brown at fellowship luncheon attended by 800.

two other general meetings marked the week's assembly in Cincinnati. On Tuesday evening, February 10, the delegates gathered in Emery Auditorium to hear Dean Liston Pope of Yale Divinity School speak on the conference theme.

"Take the hoarded Christian Gospel out of the vaults of the Church and translate it into daily speech understandable in law offices, labor halls, factories and colleges," he urged.

"For many churchmen a veritable pantheon of class interests, racial prejudices, political loyalties and international suspicions are all fused into an astonishing amalgam called the Christian faith."

The vexing problem of whether the

Mrs. Anna Pleasant, elevator operator, accepts Bible given by Weekday Section from Rev. F. L. Gibbs, Pittsburgh, Pa.

Commission on General Christian Education should remain in Chicago or move to New York, where most of the departments of the National Council are quartered, was discussed by the Division's Executive Board. It was decided, subject to approval of the National Council's General Board, to remain in Chicago "until the National Council determines the permanent location of its headquarters office." The Executive Board expressed belief that "there would be great advantage in locating the offices of the Commission on General Christian Education ultimately in the same city as the permanent office of the National Council."

The installation of a new executive secretary of the Division of Christian Education was the final inspirational gathering of the week, held in Christ Church, Friday evening, February 13.

But there was nothing unlucky about this event. Rather, the representatives of 39 denominations congratulated themselves on their good fortune in being able to put at the head of interdenominational Christian education a man with the background and skill of Dr. Gerald E. Knoff.

A native of Madison Lake, Minn., the new secretary started his career in religion and administration at Florida Southern College. There he was active in student government and church affairs. He holds B.D. and Ph.D. degrees from Yale.

INSTALL EXECUTIVE SECRETARY Dr. Gerald E. Knoff (second from right) at Christ Church. Others (l. to r.) Drs. L. A. Weigle, Roy G. Ross and Bishop Wm. C. Martin.

During university days he held appointments in nearby churches and in 1934 he became minister of the South Meriden, Conn., Methodist Church. From 1936 to 1938 he served the Methodist Church at Clinton, Conn.

While director of religious activities at Iowa State Teachers' College, Cedar Falls, Ia., from 1938 to 1944, Dr. Knoff had occasion to minister to the Air Force Cadet Corps.

On July 1, 1944, he joined the staff of the International Council of Religious Education as director of educational program. Eight years later to the day, he stepped into the office of executive secretary of the Division of Christian Education. Since 1950, he has directed general Christian education for the Division.

His main office will be in New York. He and Mrs. Knoff are the parents of two daughters and a son.

In delivering the charge to the new executive, Dr. Paul Calvin Payne, chairman of the Division, told him, "As leader of the Christian education forces of American Protestantism, you coordinate the efforts of all those denominational and interdenominational workers across the land who seek to make religion the central force in American life. . . . Be strong and of good courage."

KAFFEE-KLATCH at Youth Section, Peggy Ann Leu offers cup to Donald Newby.

BEHIND THE SCENES Margaret Lawson helps Rev. John B. Ketcham pack up.

He Believes "Faith Without Works Is Dead"

Russell Colgate Citation to Fred W. Ramsey recognizes lifelong service in many fields.

A RETIRED Cleveland manufacturer who traveled 1200 miles a week-end to keep faith with a Men's Bible Class he has taught since 1915, is the 1953 recipient of the Russell Colgate award given annually to a layman for outstanding achievement in Christian education.

Fred William Ramsey, who rose from a stockroom boy to president of a Cleveland stove company and retired at 40 a millionaire, to devote his efforts to a wide variety of church and community causes in this country and abroad, is the Christian layman honored this year by a vote of an electoral college of 1,400 Protestant churchmen.

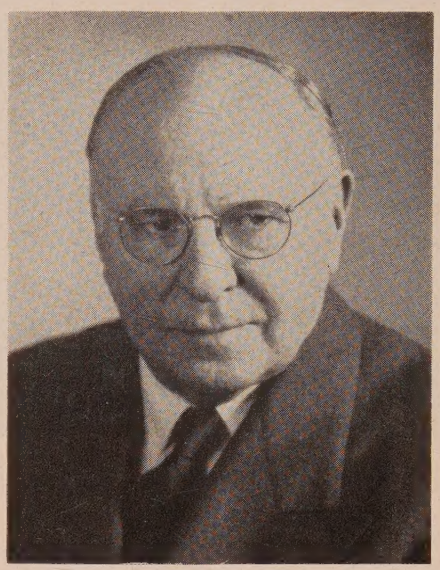
The Canadian-born recipient of the Russell Colgate Distinguished Service Citation has lived in Cleveland since he was two and has been a lifelong member of the Calvary Church of the Evangelical United Brethren. He has been its Sunday school superintendent for 43 years and the teacher of its Men's Bible Class for 38. Except for time spent abroad and a few other occasions, his record of service has exemplified faithfulness. When service to the government, the churches or other interests compelled him temporarily to live in New York or Washington, Mr. Ramsey contrived to get back to Cleveland each weekend in time for Sunday school and Bible Class. This meant traveling 1,200 miles or more by train or plane.

The romance of Mr. Ramsey's life grew from a meeting in the Cleveland church he has served as a trustee since 1915 and first joined 62 years ago. His wife is ill in Phoenix, Arizona. Their three sons are Cleveland businessmen.

The distinguished service citation, given only to laymen or laywomen, was first awarded in 1944, by the International Council of Religious Education —now the National Council's Division of Christian Education.

The citation memorializes the active role played in the world-wide field of Christian education by Russell Colgate, who died in 1941. Among other notable contributions, he was the co-founder of the daily vacation church school movement, which started in New York City in 1901 and spread in a half century to touch the lives of five million children. He was elected president of the International Council of Religious Education in 1926 and served continuously until his death.

The late James L. Kraft, Chicago businessman and long treasurer of the ICRE, was the first recipient of the Russell Colgate award, which has been given to nine laymen and one laywoman.



FRED W. RAMSEY

Mr. Ramsey spent his entire business career with the Perfection Stove Company of Cleveland, rising in legendary fashion from stockroom boy at fourteen to president of the concern in his last seven years with the company. He retired at the age of forty to devote his time and energy to church and community interests.

Following his retirement he became trustee and president of the YMCA of Cleveland. Subsequently he succeeded John R. Mott as general secretary of the National Council and International Committee of the Young Men's Christian Association.

He was one of the founders and former president of the Cleveland Church Federation and the City Mission of Greater Cleveland, serving thirty years as president of the latter.

In his community services, Mr. Ramsey was one of the organizers and first head of the Cleveland Community Chest. From 1935 to 1941 he was director of public health and welfare.

During World War II he was deputy director and later director of the Fifth Region of the War Production Board, composed of Ohio, Pennsylvania, Kentucky, and West Virginia. At the close of the war he was field commissioner, deputy commissioner and commissioner of the State Department's foreign liquidation program, serving more than a year in Cairo in charge of the program in the Middle East.

Few men have been able to contribute so much to their own community and still serve in as many national and world causes. Mr. Ramsey was executive vice-president of Church World Service in New York during the critical years of this Protestant overseas relief organization, later giving time to the administration of Korean relief. He was president of the National Social Welfare Assembly as well as the Welfare Federation for Cleveland. Besides his local church he has taken an interest in the general activities of his denomination, serving as trustee of the Superannuation Fund, director of the Forward Movement, and trustee of North Central College.

The Colgate award traditionally is presented at the fellowship luncheon of the religious educators who attend the annual meeting of the Division of Christian Education of the National Council.

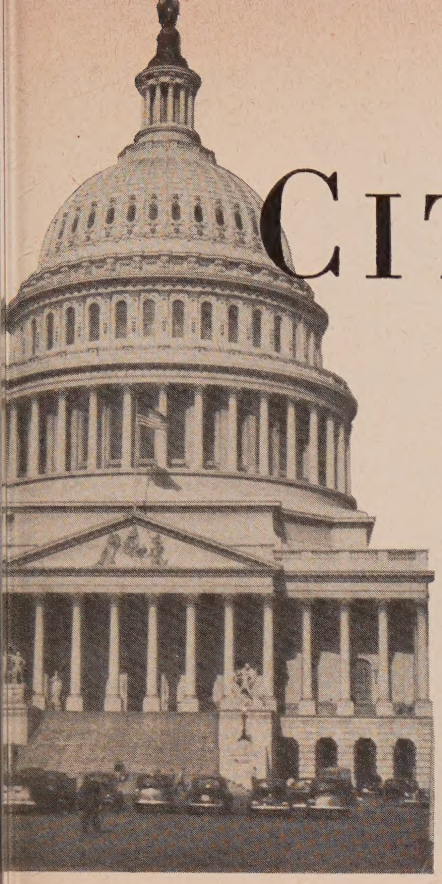
Seven hundred and fifty men and women from all over the United States and Canada gathered in the dining hall of Cincinnati's Hotel Gibson on Lincoln's birthday to honor the Clevelander whose life has heeded the Biblical admonition "faith without works is dead." Mr. Ramsey's pastor, Rev. Victor Peterson, representatives of the Ohio State and Cleveland Councils of Churches and many from the Evangelical United Brethren Church were present. Mr. Ramsey was in the West — at the bedside of his wife of half a century, ill in Phoenix, Ariz.

Mr. Ramsey's record of Christian service brought from the speaker, Mrs. James D. Wyker, president of the Council's United Church Women, the comment that "the greatest need in our country today is for men and women with a great religious faith."

The presentation of an illuminated scroll and a watch-charm was made by the Division's executive secretary, Dr. Gerald E. Knoff, successor to Dr. Roy G. Ross. It was accepted in Mr. Ramsey's behalf by Mr. Peterson.

Mr. Ramsey's message to the luncheon was read by Dr. Reuben H. Mueller, Evangelical United Brethren Church.

"The peril of devastating attack is not the only peril, or indeed the greatest, that confronts America," said Mr. Ramsey. "The greatest peril is that we put our trust alone, or chiefly, in things material, and thus obscure, or lose our sense of spiritual values. But this greater peril, I am convinced, is lifting. It is becoming clear that military might, while it may again overwhelm an enemy, will never secure a peace or reconcile the nations."



CITIZENSHIP . . . *. . . Our Christian Concern*

ONE of the most remarkable things that happened in the presidential election last fall was the phenomenal turnout of women voters—more than ever before in the country's history.

But now the election is long past. Have the women voters gone back to their homes and offices, their bridge games and church suppers — or are they still interested in politics and the effects that political maneuvers have on their lives and the lives of others?

The question may be partly answered on May Fellowship Day, Friday, May 1. This year, tens of thousands of church women will meet at the annual May observance to take stock of themselves as Christian citizens. Among the questions they will put to themselves are some like these:

"Am I properly registered so I may vote?"

"Do I know the names of the Congressman from my district, the U. S. Senators from my state, my representative in the state legislature?"

"Have I written to any of them on any issue in the last year?"

"Have I ever attended a meeting of my city or town council?"

The theme this year for May Fellowship Day is "Citizenship — Our Christian Concern." The observance is sponsored yearly by the National Council's General Department of United Church Women and by hundreds of state and local councils of church women.

Nationally, the church women's program for the past year has emphasized women's political responsibility. Locally, many of the church women's groups are already engaged in programs on race relations, juvenile delinquency and other action projects for better community living.

Now the church women are being called on to consider more direct political action as part of their concern as Christians.

To help guide them in this direction, there has been prepared a handbook, also entitled "Citizenship — Our Christian Concern," by a church woman who knows the field.

She is Mrs. Theodore O. Wedel, of Washington, D. C., wife of the Canon of Washington Cathedral, former chairman of the United Church Women's Christian Social Relations Committee, and currently a member of the general department's executive committee.

"Women can no longer escape responsibility for politics and for national policy," Mrs. Wedel declares in the May Fellowship Day handbook.

Because women are concerned about community health, schools, police protection, and other facilities, she points out, they have every reason to be active in local political affairs.

What's more, she adds, women can be most quickly effective in local party politics.

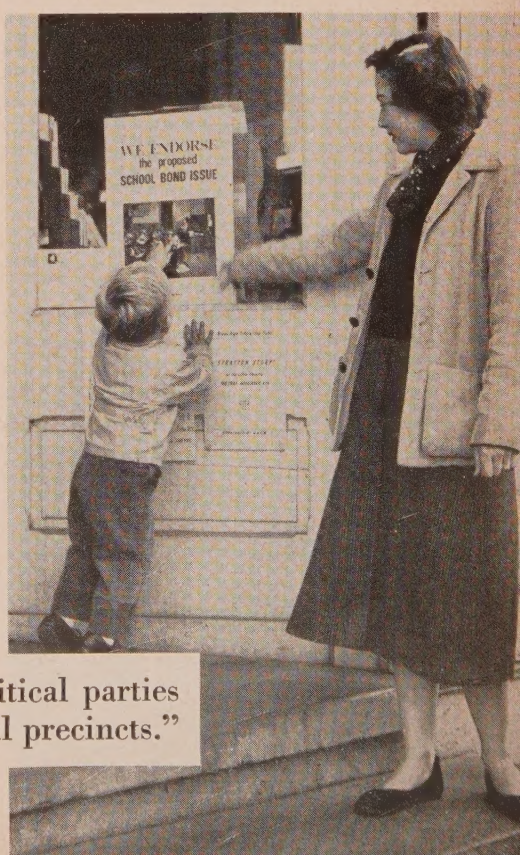
"The power of American political parties lies in the smallest sub-divisions, the 150,000 local precincts," Mrs. Wedel notes.

She urges the church women to begin expressing their concerns as Christians in the precincts, the party caucuses, the city and state governments.

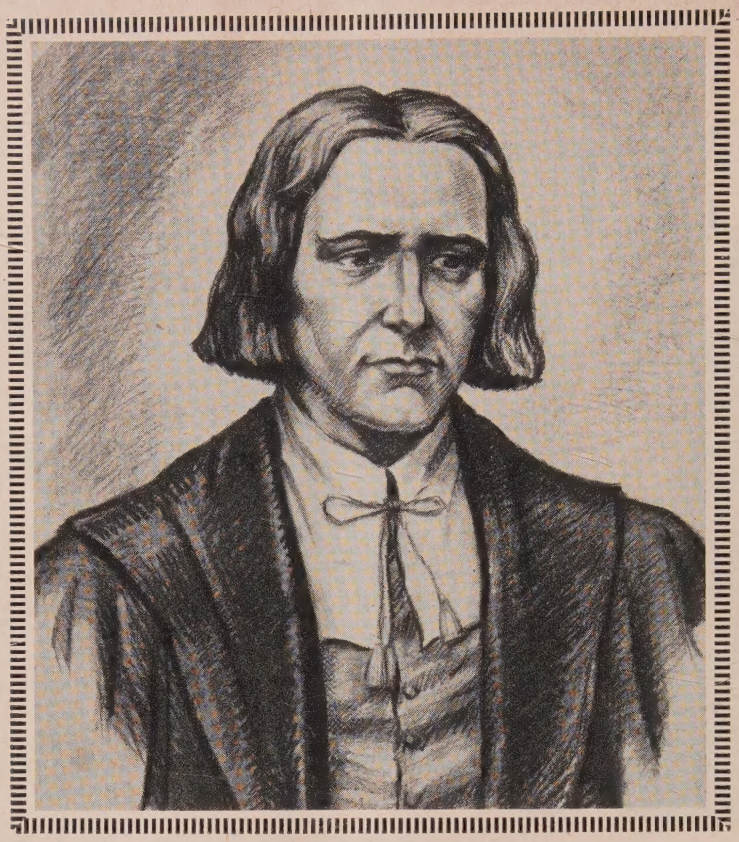
If a Christian's love for his fellowman is real and urgent, she writes, it "will drive him to seek the causes of slums, juvenile delinquency, poor schools, or lack of health facilities. It will lead him to talk about these problems and to arouse others to them. It will take him to meetings of city councils and planning bodies where he may make his concerns known. When honest and overburdened public officials are struggling to do their jobs well, he will rally other citizens to help and encourage them. When corrupt or lazy officials are neglecting the welfare of the community he will speak out, even at some risk to himself if necessary, and will work actively to replace them with better men."

A good Christian is an active citizen, the guidebook repeats.

And "when the millions of well-meaning church members in America become fully aware of this fact, and begin to show forth the praises of God in their lives as citizens, America may, indeed, become a Christian nation at home and in her world-wide relationships."



"The power of American political parties lies in the 150,000 local precincts."



ROGER WILLIAMS

MEET THE BAPTISTS!

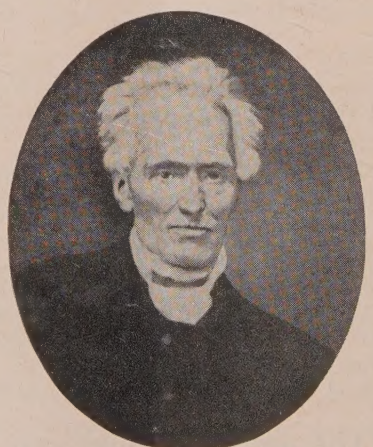
Comprising one-fourth of National Council's family, Baptists revere Roger Williams of Rhode Island as founder of Baptist tradition in America in 1639.

By R. Dean Goodwin

WHAT makes a Baptist a Baptist? That is a proper question to ask in this country where one-third of all non-Roman Catholic churches are Baptist and one-fifth of all members of the non-Roman Catholic churches are Baptists.

Baptists belong to several different groups, including the National Baptist Convention, U.S.A., Inc., National Baptist Convention of America, Southern Baptist Convention, Seventh Day Baptist General Conference, the American Baptist Convention, and about a dozen others. Except for the Southern Baptist Convention, those named above are members of the National Council of the Churches of Christ in the United States of America. The Southern Baptist Convention has over seven million members. The Baptists in the National Council total 8,670,000, nearly one-fourth of its constituent church membership.

Baptists are to be found all over the world. In Communist Russia there are reported to be four million Baptists, a number larger than the membership of the Communist party. In all the world there are eighteen million or more Baptists.



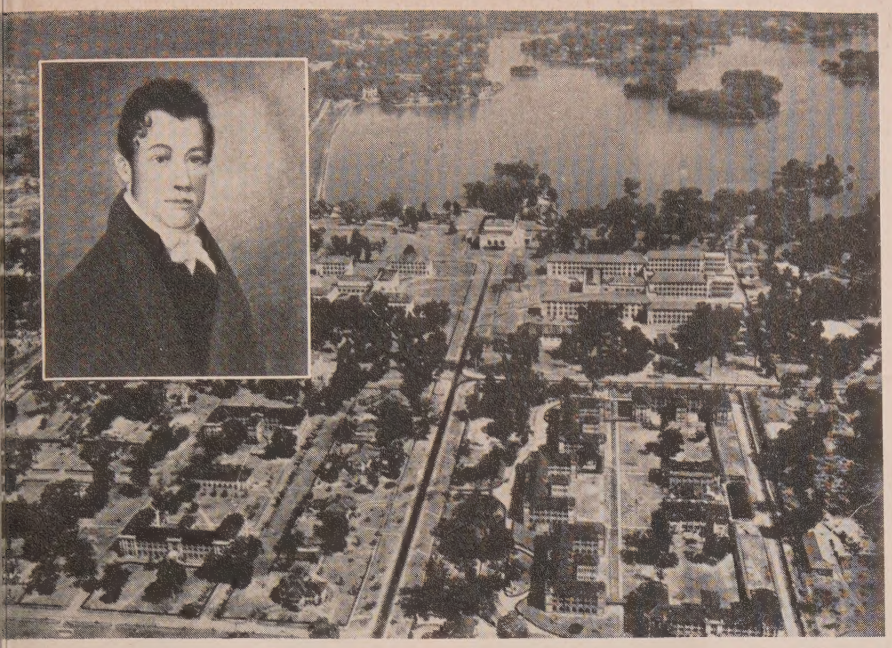
JOHN MASON PECK
Pioneer Baptist home missionary

Baptism by immersion is often thought to be the special sign of a Baptist. It is true that Baptists regard baptism by immersion as an important symbol of their faith. The practice of baptism by immersion gave Baptists their name even as John the Baptist got his descriptive name from his baptism in the Jordan River.

Even more important to Baptists than baptism by immersion is their emphasis on the baptism of believers only.

The word "Baptist" as a name for a church was first used in English books about the year 1644. Churches many years before had already begun to practice the teachings that these English churches followed. Anabaptist churches went to England from Holland. In Germany, about 1521, and Switzerland, about 1525, there were churches that baptized on confession of faith. They were called "Anabaptist" because they "baptized again" those who had been christened as infants. These churches, with a pre-Reformation history, are re-

Rev. R. Dean Goodwin handles press relations for the Council on Missionary Cooperation of the American Baptist Convention. A Missourian, he has served churches in Oakland, Hartford and Boston.



Aerial view of Judson College in Rangoon, Burma, which grew out of the efforts of Rev. Adoniram Judson (inset), and his wife, pioneer Baptist foreign missionaries.

sis upon the necessity of separation of church and state is one of the important points of strength they have to contribute to the wider fellowship of churches.

The practice of democracy in the local Baptist congregation as well as in the larger fellowship of Baptists likewise made its contribution to the political life of America.

The part that Baptists had in American democracy is indicated by Curtis in *Progress of Baptist Principles,* (p. 356):

"There was a small Baptist church which held its monthly meetings for business at a short distance from Thomas Jefferson's house, eight or ten years before the American Revolution. Mr. Jefferson attended these meetings for several months in succession. The pastor on one occasion asked him how he was pleased with their church government. Mr. Jefferson replied that it struck him with great force and had interested him much, that he considered it the only

(*Continued on page* 22)

From time to time the OUTLOOK *plans stories on the various church families in the National Council—stories on their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article on the Baptists is the third in the series. The first, on the Moravians, appeared in May,* 1952, *and the second, on the Methodists, in November,* 1952.

(EDITOR)

uted to the small groups of believers who never succumbed to the ways of the Church in Rome.

John Smyth, a graduate of Cambridge University in England and a clergyman of the Church of England, with thirty-six others, founded a church on the basis of believers' baptism early in the 17th century. He first immersed himself and then the others. By 1644 there were said to be 47 churches of this kind.

Thomas Helwys and John Murton, with others of like beliefs, established a church like Baptist churches in London in 1611, but it was not called "Baptist" at that time. Various other churches were started in different parts of England, similar to Baptist churches of the present. They spread to Wales, Scotland, and Ireland, and then crossed the Atlantic Ocean to America.

Roger Williams landed in Boston in 1631. He was a Puritan but soon developed ideas too advanced for the Puritans. He believed in soul-liberty — the right of each person to decide his own relation to God — and separation of church and state.

Such ideas were not welcome in a theocratic state like the Massachusetts Bay Colony. Roger Williams was banished. He went to what is now Rhode Island and founded Providence Plantations. In 1639 he, with Ezekial Holliman and ten others, started the first church in the new world to practice baptism of believers, the First Baptist Church, Providence, Rhode Island. He also founded the first state to practice democracy.

John Clarke, a medical doctor in Boston, was sympathetic toward Roger Williams and went to Rhode Island to settle a colony at Newport. The First Baptist Church of Newport grew out of that settlement.

The pattern of separation of church and state established by Roger Williams has become the rule in America. Baptist churches are noted for their pioneering in that field, and their continued empha-

Left, Baptism of a convert from Buddhism in Burma. Right, the Roger Williams Baptist Church, Providence, R. I.

On the Movie Lot in Hollywood

Against many odds the churches of the National Council are making films an effective medium for the Christian Gospel

By S. Franklin Mack

Appointed last fall as director of films for the National Council's Broadcasting and Film Commission, S. Franklin Mack was one of the founders of the Protestant Film Commission—a predecessor of the BFC—and of RAVEMCCO—radio, visual education and mass communication committee of the Foreign Missions Conference of North America.

A native of California and an ordained Presbyterian minister, Mr. Mack served for 21 years as a secretary of the Presbyterian foreign mission board.

As director of films, Mr. Mack is responsible for planning and supervising production of motion pictures and other audio-visual materials commissioned by the National Council and its constituent agencies and for liaison with the Hollywood motion picture industry.

A NATIONAL church executive was travelling by bus in a mid-western state. At one of the stops an attractive young woman got on and sat beside him. In the course of their conversation he remarked that he had counted half a dozen saloons on the main street but had seen no sign of a church. "There is a church," the young woman said, "but it's on a back street." She went on to say that it had no regular minister, but that a seminary student came out week-ends. On a recent Sunday he had brought with him a motion picture and projector. After seeing the film, seven of the young people had made decisions for Christian life service. "I'm on my way now for an interview about becoming a missionary," she said.

The film was "Beyond Our Own," the first production of the newly organized Protestant Film Commission, and the year was 1947. The Commission had come into being a few months earlier, and with its formation the cooperative production of films for church use had its beginning. Its future hung by the slender thread of an anticipated income of $17,000 a year from supporting denominations and church agencies. The amount actually received was never more than $15,000. But by using the income from its modest 10 per cent charge for supervision of production and its 25 per cent share of net income from sales and rentals, the Commission was able to carry on. Using the PFC as their production agency, the cooperating church agencies were able, by pooling their resources, to begin making films to meet their specific needs.

One of the Protestant Film Commission's early surprises was the large number of people who wrote and telephoned offering fabulous inducements if the Commission would let them produce and distribute its films. But the Commission quietly decided to handle its own production. Skeptical of the prospect of large immediate returns, it projected a nation-wide campaign to raise a million dollars in production funds. But a test campaign in Hagerstown, Md., while revealing interest, disclosed a disconcerting fact. The public, it seems, had an unyielding conviction that films make money. The million dollars was never raised.

The prospect of large returns from rentals also failed to materialize, although it is likely that the comparatively quick financial success of "Beyond Our Own" inspired the organization of several of the agencies subsequently set up to produce religious films. In the seven years since the Protestant Film Commission came into being the churches have not yet reached the point of budgeting for more than the occasional use of films. Few of them have discovered the significant difference between merely "showing" a motion picture and using it so as to get the most out of it. A negative chain-reaction has resulted.

In the beginning, film dealers were glad to pay a cash lease price for PFC films. This gave the PFC a quick turnover of its investment and was very encouraging. But when the rental business was not as brisk as the dealers had anticipated, they soon learned the wisdom of paying only the actual print cost of a film and splitting rentals with the producer. Most of the Commission's money for production comes from denominational revolving funds, and this kind of slow-down makes it increasingly difficult to secure enough underwriting to keep on making films.

Because the Protestant Film Commis-

Oren W. Evans, of the West Coast Office of the Broadcasting and Film Commission, confers with Cecil B. deMille (left).

ON LOCATION, filming "A Wonderful Life." Left to right, James Dunn, who played the part of Henry Wood in the film; Rev. Alexander Ferguson, Rev. Oscar J. Rumpf and Rev. S. Franklin Mack, consultants, and Paul F. Heard, producer of the movie.

sion had no capital funds, it was able to produce only those films which its sponsors commissioned and were willing to underwrite. These were largely in the area of missions, stewardship and evangelism. Independent producers who specialized in production of Bible films found a readier market. But while quantity and quality of religious films increased tremendously in recent years, there has been no comparable increase in the church's appreciation of the latent possibilities of this new resource.

This is the film legacy the Protestant Film Commission brought to the National Council of Churches when it became, in 1952, the Film Department of the Broadcasting and Film Commission. It had in circulation (through its distribution agency, the Religious Film Association) a series of five excellent foreign mission films: "My Name Is Han," "Kenji Comes Home," "South of the Clouds," "Wings to the Word," "Challenge of Africa." (One on *The Life and Task of the Church* and another on *India* are in production.) There were two films on home mission themes: "Again Pioneers," "We Hold These Truths." (Another on *The City)* is in production.) Stewardship and evangelism were represented by three Hollywood productions. All three have been used promotionally in several thousand churches on a no-charge basis in the past three years and are now in general distribution: "Second Chance," "A Wonderful Life," "More for Peace." (A fourth, *The Hidden Heart,* has just been completed.) There was a feature-length film, "Prejudice," and three "curriculum-enrichment" films: "Birthday Party," "A Job for Bob," "What Happened to Jo-Jo." And, of course, "Beyond Our Own."

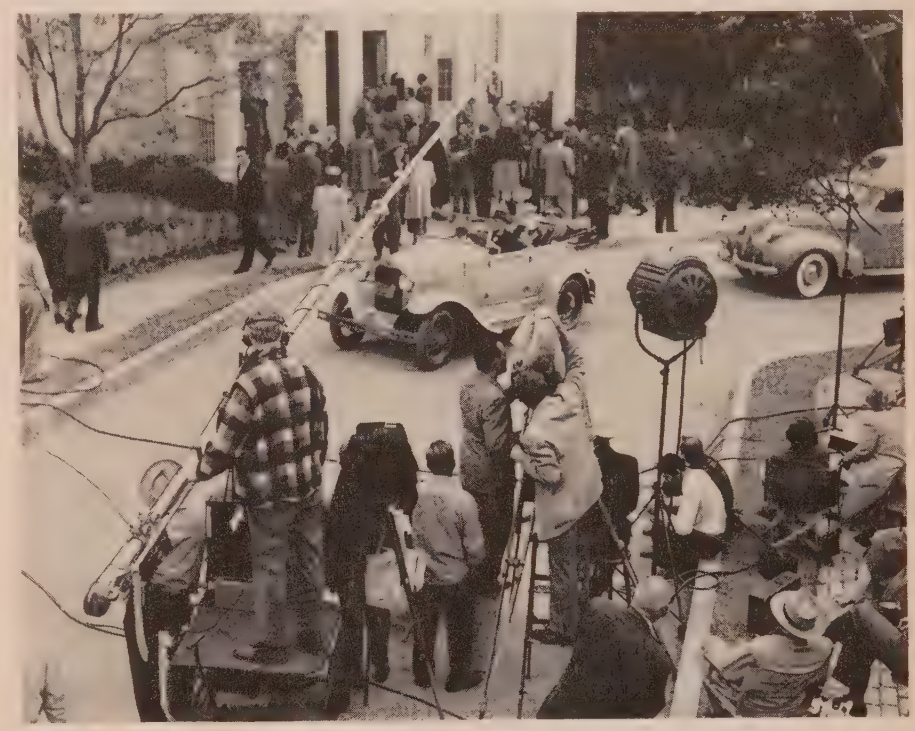
All of these films have demonstrated attitude-changing and even life-changing potentialities *when rightly used.* And nearly all of them have been cleared for television use and are thus on the threshold of a new and vastly wider ministry. They are to be offered to TV stations through councils of churches and other cooperating agencies without charge to the station. Also, through a special arrangement with RAVEMCCO (overseas audio-visual arm of the Council's Division of Foreign Missions) all PFC films and those of other major religious film producers are now available to missionaries at print cost for evangelistic use abroad.

While the Protestant Film Commission is known largely for its film production, it has had from the beginning another very important function. In recognition of the fact that over sixty million people attend theater film showings each week, it was felt that something ought to be done to represent the Protestant point of view to the movie industry. This led to the early establishment of a West Coast Office in Hollywood, Calif. Its function has been to maintain a close liaison with the entertainment film industry and, on occasion, to serve as a base of operations for the Commission's own film production activities.

Under the able leadership of Oren W. Evans, a Christian layman with a background in the film business, a large committee structure for script reviewing has been built up. Outstanding Christian men and women from the business and professional community have given unstintingly of their services. Over 400 scripts have been reviewed to date. The studios have learned that they can ask for advice at all stages from story through production and get it, even on a moment's notice. From time to time the West Coast Office has made story recommendations also.

The Commission's aim has been to help the film-makers produce acceptable films rather than to impose censorship. There is nothing to compel a studio to submit scripts or seek advice, but most of them do, and the volume of references received by the West Coast Office is steadily on the increase. This, of course, indicates satisfaction on the part of the industry leaders. They have come to regard this National Council operation as a valuable service of Protestant liaison. It also reflects great credit on Dr. Hugh Tiner, president of Pepperdine College, chairman of the West Coast Committee, and on the members of his various committees.

It is not surprising that this cordial relationship with the film companies should have built up a considerable reservoir of good will. Recently M-G-M made available without charge several thousands dollars' worth of facilities during the filming of "Again Pioneers." Church-connected screen stars have responded generously to invitations to take part in Hollywood-originated religious radio and television programs. A recent example was Gale Storm's participation in the May Fellowship broadcast, arranged by Oren Evans for the Council's Department of United Church Women. Always when the PFC or the Broadcasting and Film Commission makes a film in Hollywood, people in all branches of the industry go out of their way to help. From actor to technician, the cast and crew express appreciation for the privilege of working on a "church picture." They are interested to know that the churches are making an increasing use of films, radio and television. The Commission's productions are preceded by prayer and an explanation of the film's purpose, before the shooting begins. After a picture is finished, all who took part in the production are invited to a special showing of the completed film.



Scene in shooting of "Again Pioneers," a film which deals with the migrant problem.

An important function taken over by the Broadcasting and Film Commission from the PFC is the reviewing service of the Protestant Motion Picture Council. The PMPC is a nation-wide organization maintaining liaison with the West Coast Office which issues monthly evaluations of all entertainment films. These appear in the *Christian Herald,* with a picture-of-the-month selection, and are syndicated jointly by the PMPC and the BFC to over 400 other religious and secular periodicals each month.

(*Continued on page* 21)

GROWING SUPPORT FOR NATIONAL COUNCIL

THE financial picture of the National Council of Churches as it closed its first two years of operation as the cooperative agency of American churches, showed a broadened program of Christian activity at home and overseas, and increased confidence of its financial supporters.

There was a four per cent increase in new income during 1952 and in its total revenues of $6,791,549, which exceeded actual expenditures by $31,388, were gifts from 112,000 contributors. Actually, the National Council of Churches underspent its approved 1952 budget by $658,804.

The encouraging financial picture was highlighted in reports as the General Board approved an operations budget for 1953 of $7,838,044. With an eye to many new cooperative projects which should be undertaken by the churches of the National Council, the Board authorized an additional item of $766,294 as a provisional budget, with the understanding that it would be spent only when new income had been raised to meet it.

The new budget will support a program covering 60 distinct areas of the churches' ministry, ranging from a chaplaincy in the nation's federal prisons to sending food, clothing and other help to needy families overseas.

While supporting a wide variety of activities, the great bulk of the funds will meet the expenses of three great programs:

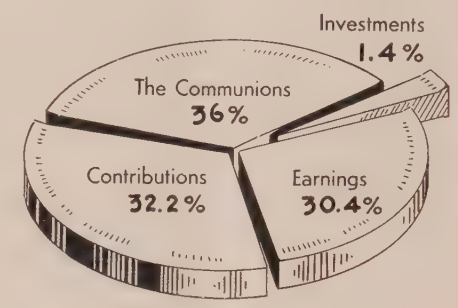
1. Relief and reconstruction abroad, to aid victims of war in Korea, famine in India and suffering in other areas of the world;

2. A nation-wide Christian education movement for millions of people of all ages;

3. The extensive program of the churches in foreign missions upon every continent, embracing not only evangelism but also humanitarian and educational services.

The Business and Finance Committee's report to the General Board revealed many interesting facts in connection with the Council's 1952 income. It showed that the 30 Protestant and Eastern Orthodox member communions provided the largest proportion of the Council's income dollar — 36 per cent. This included contributions by denominations, their boards and local churches, and the boards of several non-member denominations. Thirty per cent of the income was earned by operations like Friendship Press, the long-established publishing venture of the Joint Commission on Missionary Education; by the rental of films; the sale of pamphlets and other printed material and services.

The Council's Income Dollar



Contributions, exclusive of those from denominational sources, provided 32.2 per cent of the Council's income, and 1.4 per cent was derived from investments and miscellaneous sources.

The Council's general undesignated income was almost doubled in the first two years of operation, rising from $460,789 to $890,518. The Finance Department reported that, of the 112,000 persons who made a contribution to the National Council in 1952, there were 3,100 who contributed for the first time to general undesignated income. General undesignated income is a term used to describe funds given to the Council to be expended for any purposes its General Board may deem desirable.

The 1953 budget, covering scores of pages of figures which in themselves reflect the broad program of the churches, came to the General Board from the Council's Business and Finance Committee headed by Charles R. Hook, Middletown, O., industrial leader. The Board devoted an evening session and most of the following morning to consideration of the Council's financial operations before finally adopting unanimously its committee's recommendations.

Aruba Church Holds "One-Man Convention" on Christian Education

DR. VIRGIL E. FOSTER, editor of the *International Journal of Religious Education,* returns from Aruba, N.W.I., with a thrilling story of how the Lago Community Church has built a set of five patios with walks, floors and low walls of coral set in concrete surrounded by palms, almond and pine trees and cactus, poinsettias and hibiscus and a "Palestinian Garden," overlooking the beautiful Caribbean Sea, for the nursery and kindergarten children. The patios are also used for Junior Church and for many youth and adult gatherings.

Dr. Foster, a Congregational minister, spent two weeks at the Lago Colony, Aruba, as a one-man convention to a community of people, 85 per cent of whom are from the United States but who are too far away to come to conventions, institutes and training schools in this country. He guided the people in a self-study of their religious education program and helped them to plan for improvement and development.

The Lago community is the site of the huge refinery, second largest in the world, with the largest output of any refinery in the world, of the Lago Oil and Transport Co., Ltd., subsidiary of the Standard Oil of New Jersey. Oil is brought from the Venezuelan oil fields to Aruba, 15 miles off the coast of South America, for processing. The temperature on Aruba varies the year round from 78 to 90 degrees.

Dr. Foster came home convinced that many churches in this country which have inadequate building facilities could use their church yards for some of the classes during several months of the year on Sundays when the weather is good, thus having the benefit of more room. In the Southern States this could be done for longer periods.

The Lago church is planning to extend its patio arrangement to accommodate other church school groups. The main church building, consisting of the sanctuary and four small rooms, is on the top of a low hill overlooking the Caribbean Sea. On the side hill below it is the Palestinian Garden, strewn with large boulders, among which the flowers and trees of the Holy Land are being planted. Many of the plants are native to Aruba.

The minister of the Lago Community Church is Rev. Donald Evans, formerly of the Congregational Christian Conference of Michigan. The patio idea was first developed by Rev. Percy V. Dawe, now of Ft. Lauderdale, Fla., while he was minister of the Lago Church. It was Mr. Evans who conceived the plan for Dr. Foster's visit, during January, to bring the guidance of the National Council of Churches to the church in its program development.

For "The Peace and Freedom of All Mankind"

IN the red-pillared Hall of New York City's Brick Presbyterian Church, the National Council's General Board held its first full-length bi-monthly meeting of the biennium.

It was also the first time the Board had held sessions covering two days. A heavy load of business was on hand since the Board's first brief meeting at the Denver Assembly in December.

The two-day meeting opened January 27 with a reception and fellowship dinner to welcome new officers and newly-appointed members of the 144-member General Board. In a brief ceremony after the dinner, Dr. Luther A. Weigle, chairman of the Standard Bible Committee, presented a copy of the Revised Standard Version of the Bible to Bishop William C. Martin, new president of the Council, for the General Board.

Bishop Martin, who is also Methodist Bishop of the Dallas-Fort Worth area, presided over the worship service and the evening business session that followed. The business sessions continued through the following day.

A major part of the sessions was taken up with finance, the budget and such organizational matters as appointment of committees. Finance and budget reports made to the Board are taken up elsewhere in this issue. Two of the new committees, however, deserve mention here: both were recommended by the General Assembly at its Denver meetings. One is a Committee on Policy and Strategy. The other, on Study and Adjustment, will replace the former committee on Appraisal of Program.

The Policy and Strategy group, with Bishop Martin as chairman and Rt. Rev. Henry Knox Sherrill, former president of the Council, as vice-chairman, is made up of both board members and representatives from major Council units. It will bring before the General Board at future meetings its thinking on "broader issues" of church and national life.

One issue on which the Board adopted a statement at this meeting was the persecution of the Jews in Russia and other Soviet-dominated countries, which the Board called "an offense to God and a violation of the moral law which exalts the dignity and rights of man."

Another issue was the Jenner amendment to the Federal Security Act, which permits states to publish names of relief recipients — the aged, dependent children, the permanently disabled, the blind — to prevent possible cases of dishonesty or fraud. The Board authorized the Council's Department of Social Welfare to issue a statement on its own behalf, after Dr. Eugene Carson Blake, making the presentation, told board members that "we are not expected to pass on the technical questions involved," but added that "almost every social welfare authority in the country" would agree with the department's statement. The statement, issued by the department, denounced publication of relief clients' names as inhumane, un-Christian and ineffective in actually preventing the few actual cases of fraud.

OFFICERS OF THE NATIONAL COUNCIL posed at the first meeting of the General Board, in New York, at which Bishop Martin (front row, center) presided. First row, three vice-presidents: Dr. Raymond Dudley, Mrs. Norman Vincent Peale, Dr. Paul Calvin Payne. Back row, Dr. Reuben H. Mueller (center), recording secretary, and the Council's two general secretaries: Dr. Samuel McCrea Cavert, left, and Dr. Roy G. Ross, right.

In its statement on the current purges in Russia and other Iron Curtain countries, the Board noted the persecution of Jews in Soviet lands, mass deportations from the Ukraine, and the imprisonment of Jewish leaders in Eastern Europe, and found them "painfully reminiscent" of anti-semitism under Hitler.

"The lives of 2,500,000 Jews are in jeopardy," the statement declared. "It is imperative that Christians exert their maximum influence to the end that the rights and freedoms of all men may be respected and safeguarded."

Voicing its concern "for all those people whose civil, political and religious rights are endangered by fear, intimidation or by force," the document pointed out that "wherever and by whomever these rights are denied," the denial "imperils the peace and freedom of all mankind."

The social welfare statement authorized by the Board urged both repeal of the Jenner amendment and greater interest by citizens in the administration of public welfare programs.

"The problem of proper control of assistance programs," the statement declared, "can best be handled, not by an indiscriminate attack upon the self-respect and privacy of all recipients of aid, but by an attack concentrated on the individuals who are at fault. Where there is dishonesty on the part of a recipient, the remedy is competent administration, and, if necessary, criminal prosecution. Where there is incompetence or political favoritism in administration, the remedy is to be found in reform of the administering agency. Where the inefficiency is the result of [overworked and underpaid case workers,] the remedy is an appropriation of sufficient funds to make efficiency possible."

The Board set the date of its next meeting as March 11, at Marble Collegiate Church, New York. The March meeting is to be for one day only, but the Board tentatively plans to hold a longer session May 19-20 in Chicago.

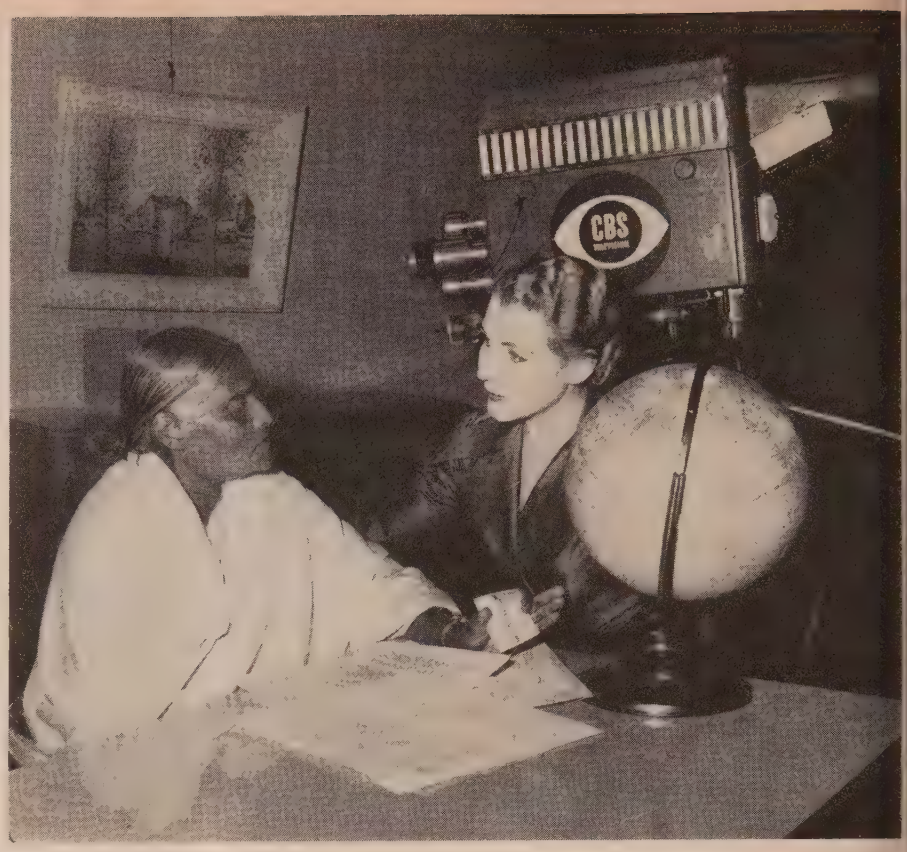
Easter to Pentecost

For pastors who want to sustain the enthusiasm of Eastertime in their churches, Dr. Jesse M. Bader, of the Joint Department of Evangelism, recommends "The First, Fine, Careless Rapture," by Halford Luccock of Yale. It contains seven studies on Pentecost, for use from Easter, April 5, to Pentecost, May 24.

FROM BULLOCK-CART TO SUBWAY

Vellore-trained physician takes New York in stride

By MARJORIE MARKER



Dr. Jaya Luke, pioneer physician from India, finds the most modern means of mass communication to her liking as she is interviewed on Margaret Arlen's TV show.

IN Sironcha, deep in the jungles of India's Central Provinces, Memsahib Jaya Luke, M.D., treads barefoot through the village on her daily calls. Her carriage for trips to outlying settlements is a bullock-cart; her courier a human runner. Treatment for tiger bites and bear mauls, sustained by her neighbors when they venture into the hills to gather wood, is part of her regular routine.

Until last December, when she left her home for a year's study in the U.S.A., Dr. Luke had never owned a pair of shoes or stockings. She had never seen an airplane or a dial telephone, a building over two stories tall.

But she had known, from the earliest days she remembers, that the people of Sironcha, though separated by 130 miles of tropical overgrowth from the nearest railroad, are not isolated from disease.

Daughter of the late Rev. Benjamin Luke, evangelist and one of the first nationals to be made a district superintendent by the Methodist Church, Dr. Luke was taken to this outpost of civilization as an infant 53 years ago. The desperate need of Sironcha's women and children for the services of a physician, and the now-fading custom which forbade a male doctor to attend an Indian woman, so impressed her as a young girl that she determined to spend her life as a medical missionary in her home village and the score of settlements surrounding it.

The first step toward her goal was enrollment at the Stanley Girls' High School in Hyderabad, 24 hours distant by the familiar bullock-cart. Her acquaintance with test tubes and stethoscopes began at Vellore Medical College in Madras. Supported in part by World Day of Prayer funds and now co-educational, the interdenominational Vellore Institute had been founded eight years before by Dr. Ida M. Scudder to train women doctors, particularly in women's and infants' diseases.

In 1926, after her graduation from Vellore, Dr. Luke returned to Sironcha. For the past 25 years she has conducted a 26-bed hospital there, as well as dispensaries in six neighboring villages. Her victory against the prevalent eye diseases, chronic sores, skin ailments, and death by childbirth has been cited respectfully by government medical and education officers.

Soft-spoken, Dr. Luke surprised New Yorkers upon her arrival in this country by her perfect command of English. Explaining that she keeps her hospital records in the Western language, she commented, "I keep in practice this way . . . and those who come later will better understand what we have done."

Public health and public service are companions in Dr. Luke's daily rounds. She represents Sironcha on the Local Government Board, and has been chairman of the committee which enforces the compulsory education law. Honored by the villagers for her sense of fairness, she is often called to settle disputes.

Physician, judge — and lay preacher, too — she has been credited by Christians throughout the area with holding their community together. In times when Sironcha has been without an evangelist, Dr. Luke has filled the pulpit. When the school lacks teachers, she turns pedagogue.

In recognition of her dedicated service, The Methodist Church has brought Jaya Luke to the U. S. for a refresher course at Women's Hospital, Philadelphia, Pa.

Landing at La Guardia Airport in New York, Dr. Luke expressed amazement when she discovered hot and cold water running from the same faucet, and again when she was introduced to Gotham's intricate subway system. She rode her first elevator in the CBS Building en route to an appearance on Margaret Arlen's TV show. Charmingly self-possessed before this onslaught of new experiences, she did baulk once during her visit to New York: at the foot of the first escalator she had ever seen.

What stands out most distinctly in her kaleidoscope of new world impressions? The 30,000 students from other nations matriculating in U. S. colleges and universities perhaps will understand it best.

"How thankful I am to know first a Christian home! It is like having parents in America, too . . . like belonging to one family around the world."

The Revised Standard Version of the Bible

Answers to the Questions Most Frequently Asked

A new interest in the Bible as the Word of God is sweeping across the nation. It is coincident with the publication of the Revised Standard Version of the Bible, given to the people in 3,400 community observances last September, and the revival of interest in religion which has been increasing in recent years.

Many questions concerning the Bible have been raised in the minds of Christians who seek to understand its deeper meanings. This is reflected in a large number of letters concerning the Revised Standard Version that have come to the Standard Bible Committee, headed by Dr. Luther A. Weigle, dean emeritus of the Yale Divinity School, and to the offices of the National Council of Churches and its constituent denominations. On this page the Outlook *shares with its readers the answers to the questions most frequently raised.*

1. *Is the Revised Standard Version really a Bible of the churches?*

It is. This revision of the English Bible, in the tradition of the King James version, was authorized and undertaken by the International Council of Religious Education, now the Division of Christian Education, National Council of the Churches of Christ in the United States of America, on behalf of the churches and in the interest of sound Biblical understanding. The work was authorized in 1929 by a vote of the International Council, representing officially forty Boards of Christian Education of the Protestant churches of the United States and Canada. The New Testament appeared in 1946, and the publication of the Bible, including the Old and New Testaments, was authorized in 1951 by official action of the General Board of the National Council of the Churches of Christ in the United States of America. The National Council of Churches represents thirty member communions with a total membership of 34,000,000 communicants.

2. *How many scholars worked on it? And what were their backgrounds?*

The Revised Standard Version is not the production of a single scholar nor of a small group of Biblical experts. It is the product of the cooperative work of thirty-two Biblical scholars drawn from eleven denominations and from twenty colleges and universities in the United States and Canada. In addition to this group of Old Testament and New Testament scholars, an editorial board of fifty-two persons representing the cooperating denominations was established to which were referred manuscripts of the books of the Bible for review and criticism and whose comments were carefully considered. All the members of the translation committee were members of evangelical Protestant churches save one who was added to the Old Testament Section for his competency in Hebrew and Jewish studies. There is no creedal nor denominational bias whatsoever to this product of representative scholarship.

3. *Is the Revised Standard Version a purely commercial venture?*

Emphatically not. The copyright of the Revised Standard Version has been taken out by the Division of Christian Education in order to preserve purity of text. The copyright is held by the Division in trust for the Christian churches.

All decisions on the content of the translation have been made solely by the Standard Bible Committee. All decisions of publishing arrangements have been made solely by the Diivsion of Christian Education and its predecessor, the International Council. Thomas Nelson & Sons have been the contractual agents of the churches in carrying out their wishes.

The assignment of the contract was made by the International Council to Thomas Nelson & Sons upon the advice and with the complete knowledge of the denominationally owned publishing houses of the United States and Canada, and the contract was fully understood and executed by the Board of Trustees of the International Council of Religious Education. Thomas Nelson & Sons was the only available publisher who, in 1937, was willing to make this venture of faith and to advance the necessary funds for the beginning of the work. At the expiration of an agreed ten-year period, other publishers will be granted rights equal to those now held by Thomas Nelson & Sons. Meanwhile, generous arrangements are made for quotations and for reproduction of passages from the Version. Special arrangements have been made with the American Bible Society for its missionary operations.

4. *Is the translation orthodox, theologically sound, and Trinitarian?*

This question oftentimes betrays a misunderstanding of the nature of the task of the translator. If a translator approaches his task in order to make his translation support his own theology, doctrine or dogma, he ceases to become a translator and becomes an expositor. The translators of the Revised Standard Version have not approached their task with an end in mind to make their translation support or destroy orthodoxy or heresy, liberalism or fundamentalism, neo-orthodoxy or religious naturalism, Calvinism or Arminianism or any other man-made theological system. Their aim always has been to translate accurately what the original documents of the Scriptures say and to present God's word unchanged by the ideas of men.

This translation is orthodox, theologically sound and Trinitarian because the translators have tried and succeeded in conveying what the Bible itself says. No essentially historic and orthodox understanding of the nature of the Christian faith is in any way altered by the new version. Fundamentalists and modernists, Anglicans and Lutherans, Calvinists and Wesleyans, and liberals and neo-orthodox will all find the Revised Standard Version spiritually satisfying and intellectually rewarding just because it is a sound and faithful translation of the best available Biblical texts. Certainly any reader of the text of the four gospels will find in them the faithful record of the birth, life, ministry, death and resurrection of Jesus Christ, "truly God and truly man."

"It may be solemnly and emphatically stated in all good faith and conscience that only one theological assumption has dominated the work of the Committee, and that is the firm conviction that taking seriously the divine revelation makes it obligatory to seek only the real meaning of every word and sentence in the Scriptures, and to express just that meaning as exactly and adequately as it can be done in English."*

5. *Is the Revised Standard Version a more accurate Bible than the King James?*

Yes. It is inaccurate to speak of this as a "new Bible." It is an older Bible than the King James version. Three

(*Contnued on page* 18)

*Burrows, Millar in *An Introduction to the Revised Standard Version of the Old Testament*, p 61.

Young Peoria Emphasizes Religion

AMONG persons throughout the world seriously pondering the problems of existence on Wednesday, February 4, were 1,000 high school students in Peoria, Ill., who devoted the day to just that purpose.

In 12 seminar groups, the young people wrestled with subjects ranging from possible conflicts between religion and science to whether our souls live after death, and from the pros and cons of interfaith marriage to the nature of sin.

In one session on "How Does God Judge?" the young participants decided that "He judges all through our lives as well as at the final judgment," according to a student who was interviewed after the seminar. The student said the group also decided that, since people are being judged constantly by God, "if something seems wrong to you, you'd better not do it."

"We concluded," noted the young interviewee, "that God judges us by what we have done with our opportunities, and He judges us on faith, actions, associations with others, and own own judgement of others."

In another seminar on "How Does the Christian Deal With Narcotics and Alcoholism," the participants concluded that "it wasn't the drunken drivers who caused the trouble, it was people who had had just a few drinks before driving." This information came from another student interviewed after the seminar. She also noted that her section decided that smoking is an outstanding problem in Peoria high schools.

Other seminars the same day included such topics as "Can a person live his highest without religious belief?", "what makes a miracle?", "is war unChristian?", and "was Jesus human or divine?"

Each seminar was followed by discussions in small group sessions.

Occasion for the seminars was the fourth annual High School Religious Emphasis day in Peoria, sponsored by the Peoria Council of Churches. Subjects for discussion were chosen by the students from a list of topics suggested by their youth council. According to a newspaper account of the event, "The major complaint about the conference (on the part of the students) was that there was not enough time to get in a good discussion of the topics."

The keynote address for the day was presented by the Rev. Arthur O. Arnold of the Augustana Seminary in Rock Island, Illinois. With the theme, "Strive to Know — Dare to Believe," he urged his young audience to do more for themselves religiously, instead of leaving it up to their pastors and Sunday school teachers.

The seminars were interfaith in participation and leadership, were led by Mr. Arnold, 52 local pastors, a number of ministers from throughout the state, a rabbi, and two professors.

One hundred friends of Dr. F. Ernest Johnson, upon his retirement as head of the National Council's Central Department of Research and Survey, honored him at a luncheon at which Dr. Luther A. Weigle presided. The group included Roman Catholic, Jewish and Protestant friends in religion and education. Above, with Dr. and Mrs. Johnson, are Dr. Louis Finkelstein, president of the Jewish Theological Seminary, New York, and Father John LaFarge, associate editor of the magazine *America*.

Outlook

On Keeping Lent

THE word, Lent, means "springtime," and this is what it can mean this year for the individual person. For many each year, the Lenten Season means nothing less than springtime in the soul.

During these days leading up to the cross on Calvary and to the tomb in the Garden, Christ becomes central in our thinking and our days revolve around him. A noted Christian once made this statement, "My whole horizon is filled with Jesus Christ." We keep Lent best when we make Christ central in our thoughts and when we relate our lives anew to Him in unselfish service in behalf of others.

We keep Lent when we accept for ourselves certain disciplines, which sometimes call for major spiritual surgery. These disciplines which we accept for ourselves selves need not and should not stop with Easter, but they should be carried on after Easter through all of life. The stern word of Christ is, "If any man would be my disciple let him deny himself and take up his cross and follow me." This is a path the Master trod all his life. The cross was not a detached episode in his life. He practiced self-denial always and he requires the same of all his followers.

We keep Lent when we make our commitments of life to Christ. Many Christians have unsurrendered areas in life which have never been fully given over to Christ. F. B. Meyer described his conversion as a controversy over keys. He wanted Christ and came to him one day presenting himself for discipleship. The hand of Christ reached out asking for the keys of his life. He fumbled in his pocket, reluctantly produced the keys, but kept one key back, for there were some rooms in the house of his life which he did not want to surrender to Christ. He said that fear of surrender twisted his life for a long time, dimmed his light, until finally, sick and tired of his evasion, he handed over the last key. As a result, a new joy came into his life. This season of the year can mean a new commitment to Christ.

We keep Lent when we share with others our faith in the Christ we know. Lent is a time for decision for many, when they voluntarily and consciously commit themselves to him and accept him as their Lord and Savior. Every Christian can bear his witness by word and deed to friends and neighbors. The unchurched are all about us. They await some persuasive word from those who know and love Christ. The timeless mandate of our Lord is, "Go make disciples" and some Christians would not need to go far to do this.

We keep Lent when we enter into the fellowship of suffering with others. There is a fellowship of intense suffering across the world today. Many suffer in body, mind and soul — on battlefields, in concentration camps and military prisons, among displaced persons, in hospitals and among the orphaned children of the world. The Christ of the Cross speaks to us today to enter into a fellowship of suffering with others. By prayer and by giving we can help alleviate suffering in the spirit of him who said, "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many."

Shift of Emphasis

THE International Missionary Council at Willingen, Germany, last summer stressed the words *initiative, mobility,* and *new emphases.* What did they mean? Do these expressions have meaning for the church here at home, as well as for the churches abroad?

Let's look at the *chief* "shift of emphasis," in the following paragraph from the Willingen Report:

> "We who have been chosen in Christ, reconciled to God through Him, made members of His Body, sharers in His Spirit, and heirs through hope of His Kingdom, are by these very facts committed to full participation in His redeeming mission. There is no participation in Christ without participation in His mission to the world. That by which the Church receives its existence is that by which it is also given its world mission. 'As the Father hath sent me, even so send I you.' "

This "shift of emphasis" leads us — to the very heart of the mission of the church — the command of Christ — "Go ye" — "even so send I you." That rings clear for the church at home, blessed on every hand with bountiful resources; and also surrounded with countless opportunities for making Christ known along new frontiers.

The message of Willingen continues:

> "The Church is thus compelled by the terms of its charter not merely to build up its life where it is and as it is, but also to go forth to the ends of the earth, to all nations, and to the completion of time."

Every area of life, at home and abroad, must be a missionary field.

Every church must be a missionary society.

Every Christian must be a missionary.

The Division of Foreign Missions, at its Assembly in Denver, emphasized the need to discover ways of "shifting the emphases," in the missionary endeavor, both at home and abroad. It proclaimed to all the churches of this land, that there must be "a new thrust out from the Church to places where there is no church." That means missions is a *must* — both at home and abroad! There are unevangelized areas abroad beyond the available resources of the younger churches, for which we here in America have a responsibility — and we have the resources to meet those needs. Fully to arouse the interest of the people in our churches, we must use new methods of presenting mission work, and inform our people about the revo-

lutionary situations in which so many of the so-called "mission fields" find themselves. We must cooperate with one another in organizations which exist to carry forward a common task — the Division of Foreign Missions of the National Council, the International Missionary Council, the World Council of Churches, and the National Christian Councils in many lands overseas.

Relatively new emphases are also being stressed. Younger Churches are sending out their own missionaries to other lands. International, inter-racial and interdenominational teams will be formed for work in strategic areas of need. In these days of extensive mutual aid and assistance, Christians who go abroad as "non-professional missionaries," or "unofficial ambassadors," have a share in spreading the Good News by word and conduct. Regional centers, under Christian leadership, are being established to study the religions of a particular area and aspects of the life and culture of the people which affect the Christian enterprise. Indigenous patterns of home and family life are being utilized for strengthening the witness of the Christian home. Institutions established by our missions and churches abroad must be appraised as to their present effectiveness in this changing world. All these, and many more, are the "shifts in emphases" which are being studied here at home, and among our fellow-Christians abroad.

The Statement at Willingen closed with these words:

> "When all things are shaken, when familiar landmarks are blotted out, when war and tumult engulf us, when all human pride and pretension are humbled, we proclaim anew the hidden reign of our crucified and ascended Lord. We summon all Christians to come forth from the securities which are no more secure and from the boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of His Coming."

It's Time for Legislation

NO DOMESTIC legacy confronts the new administration in Washington with sorer need of well-advised attention than the agricultural migratory laborer. Three times in twelve years his peculiar hardships have been lifted up for congressional scrutiny, and three times no protective legislation has resulted.

In 1941, the findings of the Tolan Committee were shelved in the interests of war mobilization. In 1946, "Migrant Labor — A Human Problem" served only to memorialize the dissolution of the Federal Interagency Committee on Migrant Labor. Legislation based on the recommendations of President Truman's Commission on Migratory Labor reporting in 1951 failed to reach the floor of the Senate.

In September of 1951, the General Board of the National Council adopted a statement coinciding in general with the findings of President Truman's Commission and urging support of measures intended to provide certain specifics. These included more effective mobilization of seasonal domestic farm labor; importation of foreign labor only when domestic supply is inadequate; regulation of methods of transportation of workers; a federal housing code for migrant camps to set a minimum standard for all states; enforcement of the Fair Labor Standards Act provision for compulsory school attendance of children under sixteen; and extension of minimum wage, social security, and labor legislation to cover migratory farm laborers.

Continued support of the united migrant ministry conducted by the Division of Home Missions has long symbolized the concern of church men and women for the disastrous effects of migrancy on the human spirit. An articulate demand for legislative attention to these most inarticulate among our neighbors could be another effective demonstration of Christian concern.

The Revised Standard Version — (*Continued from page* 15)

facts make this true. The understanding of New Testament Greek which has come in the last fifty years has made the translation of the New Testament writings much more accurate and faithful to the messages of the writers of the Gospels and the Epistles. The discovery of many ancient manuscripts in the last 341 years has brought the Revised Standard Version in thousands of instances closer to the messages of the original writers. The gradual change of the meanings of English words has created misunderstandings and has made obscure hundreds of passages. The Revised Standard Version in the language of today makes clear these obscure meanings.

6. *How about the cost of the Bible? Are there going to be cheaper editions?*

The Revised Standard Version selling for $6 in the buckram edition and $10 in the genuine leather edition and selling for $5 in the two-volume cloth binding of the Old Testament, is moderately priced. Comparable versions of the Bible printed in similar bindings and on similar paper sell for approximately the same cost. The fact that the initial printing of nearly a million copies was sold out within a fortnight indicates that people feel that the Revised Standard Version is a good bargain. Presses are running night and day to keep up with the orders already received. Remember that this edition of the Bible has 1,300 pages. What would a novel of that length cost?

There are to be cheaper editions. The publishers hope to have on the market by the fall of 1953 an edition of the Bible designed for younger readers. It is hoped that the cost of this edition will be three dollars. Other editions will appear from time to time, some in more expensive bindings and some in cheaper editions. Right now the publishers are earnestly trying to catch up with the unprecedented demand for the three present editions, publication of which constituted the greatest venture in the history of the publishing business.

Council Personalities

Dr. Luther A. Gotwald, newly-appointed executive secretary for the National Council's Division of Foreign Missions, is a modest, congenial, family man in his mid-fifties with a record of steady accomplishment as a missionary evangelist and top-ranking executive in the United Lutheran Church. Ahead of him lie the responsibilities of chief administrator for an agency which provides consultation and service facilities for the foreign missions boards of 48 Protestant and Eastern Orthodox denominations.

GOTWALD

Dr. Gotwald approaches his new post with a conviction that "cooperative missionary enterprise abroad is vital to the effectiveness of a growing ecumenical Christian movement."

He first became interested in foreign mission work while a student at Gettysburg College, Pa., from which he graduated in 1918. Upon completion of his ministerial training at the Lutheran Theological Seminary in Gettysburg, he was assigned to the United Lutheran Church Mission in Madras State, India.

For the next 25 years he served as district evangelistic missionary in the Guntur area. Stationed at Chirala, and later at Tanuku, he travelled about the district, learning the problems applying to that specific area and supervising the congregational and education work of the Church there. As secretary of the Federation of Evangelical Lutheran Churches in India from 1933 to 1935, Dr. Gotwald became a key figure in the development of that Church in various parts of the country.

Returning to the United States in 1946, Dr. Gotwald was named staff secretary of the Board of Foreign Missions, United Lutheran Church in America. In June, 1947, he became executive secretary of that agency, holding this post until his recent appointment to the National Council office.

Born in 1898 in Springfield, O., Dr. Gotwald is married to a college classmate, the former Ethel Bare. They are parents of seven children, all of whom were born in India.

Dr. Gotwald says his main interests outside church work are stamp collecting and photography.

The Rev. C. Harry Atkinson, of Ridgewood, N. J., succeeds the late Dr. Elbert M. Conover as executive director of the National Council's Bureau of Church Building.

ATKINSON

The Bureau of Church Building was established in 1934 by Dr. Conover as the Interdenominational Bureau of Architecture of the Home Missions Council, and became part of the National Council when it was formed in 1950. The Bureau makes available to all churches expert counsel on architecture and building programs; conducts research in church building materials, accessories, architectural styles, design and adjustment of buildings to provide for the total programs of congregations; educates for adequate church architecture through lectures and conferences.

Mr. Atkinson, a native of New Brunswick, Canada, for the past eleven years has been secretary of Edifice Funds and Building Counsel for the American Baptist Home Missionary Society in New York City. He also has been a member of the committee of the National Council's Bureau of Church Building and currently is its chairman. In his church building and financing work for the American Baptists he counselled hundreds of congregations every year and administered a church building fund of $2,000,000.

Mr. Atkinson is a graduate of Acadia University, Nova Scotia, and Newton Theological Seminary (now Andover-Newton) in Boston. He became interested in church building when he was a pastor; he has served congregations in Livermore Falls, Me., Medford, Mass., Novia Scotia and Fredericton, New Brunswick. During World War I he received the Military Cross from King George VI of England, and during World War II was a chaplain in Canada.

His chief hobbies are writing on architecture, photography, mainly in connection with his work, and gardening.

Mr. Atkinson and his wife, the former Gertrude Edwards, have four children.

The newest shingle hanging in the corridor of the Associated Missions Medical Office at 150 Fifth Avenue, New York, announces that *Esther Barney Ames,* M.D., has become a member of the staff there.

DR. AMES

Born in Iraq and a veteran of 20 years as a practicing physician in Bahrein and Arabia, Dr. Ames is qualified to impart keen advice on Near East health problems with the medical examinations she now gives out-going missionaries.

The daughter of evangelists sent out by the Reformed Church in America, Dr. Ames grew up in Busrah, coming to America to take her college work at New Jersey College for Women, New Brunswick, from which she graduated in 1922. She received her M.D. from Women's Medical College, Philadelphia, Pa., in 1926, and interned at Western Pennsylvania Hospital, Pittsburgh.

Returning to the Near East in 1928, Dr. Ames first was assigned to the mission hospital at Baghdad, and spent 1929-1933 as head of the women's general hospital at Kuwait. Following a furlough, she practiced in the Bahrein Islands and Saudi-Arabia until she left for the United States last year.

Although there is no established Christian mission in the Mohammedan Holy Land of Saudi-Arabia, missionaries make frequent trips into the area, ministering to Moslems and Christians alike. Part of Dr. Ames' experiences during her stay in the Arab States included desert-crossing jaunts to Ibn Saud's palaces at Raith and Hafoof to attend the royal households.

Probably the most gratifying of her overseas experiences, Dr. Ames stated in a recent interview, has been her observation of the transition from ignorance to consciousness of health needs which has accompanied recent development of the Persian Gulf territory.

In Kuwait, the local sheik has built a hospital, brought water to the formerly parched city, and provided improved sanitary facilities. Changes in Bahrein, Dr. Ames reported, have come more slowly. However, the cooperative medical efforts of missionaries, the oil companies, and local officials at last have controlled malaria, most dread disease of the region.

The CHURCHES WORKING TOGETHER

Legislative Project Under Way

Three Indiana interdenominational groups recently initiated a project to keep church people informed on important issues pending in the state legislature. The action was taken at a legislative seminar sponsored by the Indiana Council of Churches, the Indiana Council of Church Women and the United Dry Forces of Indiana.

During the legislative session, weekly letters will be mailed to Indiana church people describing bills which might be of interest to religious groups and asking the recipients to express their feelings about the measures to their representatives in the legislature.

Among bills which are expected to be the subject of some of the letters are measures to establish a state fair employment practices commission, to forbid racial restrictions in eating places or in housing, to authorize compulsory licensing of religious and fraternal homes by the State Welfare Department.

Service to Indians

More than 8,500 American Indians now living in Minneapolis and St. Paul will be served by a new interdenominational committee which has been organized under auspices of the Minnesota Council of Churches.

Rev. John M. Wilson, associate secretary of the Council, has noted that the increased Indian population in the two cities is a concern of the committee since a recent survey revealed that many of them are living in material and spiritual poverty. Indians find a lack of jobs and living quarters in the urban area, he said, but they will not turn to existing social agencies for aid because they fear return to the reservations.

Council Stresses Civil Rights

A resolution upholding civil liberties as "the best safeguard against totalitarianism and other undemocratic philosophies" has been adopted by the executive committee of the New Jersey Council of Churches. The Council called for "eternal vigilance against any attempt to abrogate our principles of liberty and freedom in the interest of expediency or from a blinding fear of subversive forces."

The resolution was prepared by the Council's department of social education and action. It said that, "In every case where groups or individuals are suspected or accused of subversive actions or of acts of aggressive disloyalty, we believe that they should be handled according to the Constitutional principles of due process of law with the right of counsel and a hearing before an unprejudiced body of their peers."

Churchmen Combat Crime

Churchmen and police officers in Oklahoma will join in sponsoring and supervising recreational clubs to combat juvenile crime "wherever possible," according to Rev. Don Harrel, president of the Oklahoma Council of Churches.

Establishment of the youth clubs is one of the steps agreed upon by members of the state council and of the Oklahoma Sheriffs and Peace Officers Association following a recent decision to team up in an anti-crime program. It was agreed that ministers will be briefed by law officers on problems the latter face in fighting crime, especially juvenile delinquency.

As another step, clergymen will be called upon to talk with all adults and youngsters arrested as lawbreakers or held for questioning in connection with a crime. Other details of the program are still to be worked out, Mr. Harrel said.

Divorce Study Asked

The New York State Council of Churches has declared its support of a bill introduced in the New York legislature by Assemblywoman Janet Hill Gordon, which would create a temporary state commission to study the possibility of liberalizing the state's divorce law. Similar measures sponsored by Mrs. Gordon in the past have been killed in committee.

The New York State Council charged last year that "perjured testimony and judicial license" is making New York "the poor man's Reno," and called for creation of a commission to study the state's "adultery-only" divorce law.

Ask Film Censorship

The Ohio Council of Churches has filed a brief with the Ohio Supreme Court, maintaining that people are entitled to be protected by the state from "motion picture presentation of themes and scenes which may promote juvenile delinquency, disrespect of law and order or pandering to low and indecent desires."

The brief was submitted in connection with a pending case in which Superior Films, Inc. questions the legality of Ohio's movie censorship. The state Division of Film Censorship barred the firm's movie "M—for Murder" from showing in Ohio.

In its brief, the council contends that the police power of the state must extend to the protection of its people from "exploitation of the lewd and lascivious." Two sections of law were cited by the council in support of its position. One points out the right to seek and obtain "happiness and safety." The other states that "religion, morality and knowledge are essential to good government and it shall be the duty of the general assembly to pass suitable law . . ."

New Leadership

Dr. Olivia Pearl Stokes of New York City has been appointed new director of the Department of Religious Education of the Massachusetts Council of Churches. Dr. Stokes was for ten years associate director of the Baptist Educational Center in New York, and during the past year was director of the Merrick Community Center, Jamaica, Long Island.

The Rev. Harold C. Bradshaw is new executive secretary of the Peoria (Ill.) Council of Churches. Mr. Bradshaw formerly was executive secretary of the Topeka (Kans.) Council of Churches.

Religious TV Clinic

For the first time, at the end of January, a network offered its facilities for an all-day introductory TV session for religious leaders.

The one-day clinic was part of a week-long workshop and broadcasting seminar sponsored by the National Council's Broadcasting and Film Commission to show how religious groups can make maximum use of TV facilities.

More than 40 ministers and laymen from eight Eastern states participated in the workshop, held at the Grand Central Terminal studio of CBS-TV in New York.

Various CBS-TV departmental specialists demonstrated techniques and discussed problems of putting a show on the air. "A Mighty Fortress," one of the programs broadcast recently on CBS-TV's "Lamp unto My Feet" series, was analyzed from the planning stage through actual production on the air.

On the Movie Lot

(*Continued from page* 11)

With the merging of the Protestant Film Commission with the National Council's newly-established Broadcasting and Film Commission, in 1952, there was a reappraisal of function and of operations. Two new objectives were adopted. The first is to help the National Council agencies to use audio-visual techniques wherever these will enable them to do a better job or reach more people. The second objective is to work aggressively with denominational leaders to wean their churches away from the bad habit of merely "showing" films, and teach them how to release the energy stored up in audio-visual materials.

A long step toward the achievement of the second objective has already been taken in connection with the children's evangelism project of the Committee on Children's Work of the Council's Division of Christian Education. Six filmstrips for children's workers are being produced for the Children's Committee by the Methodist Radio and Film Commission. A thirty-minute color film, "For Every Child," has also been produced under BFC supervision by Paul F. Heard, Inc., and was presented to the Division of Christian Education at a special preview during its February meetings in Cincinnati, O. Under the leadership of Miss Pearl Rosser, detailed plans have been made for the premiere of the film in September, 1953; for the integration of its use into the interdenominational plans for Children's Week (late September) and for wide television showing of the film during that week. It is anticipated that, as a result of this advance planning, there will be as many as 20,000 church showings of "For Every Child" within the next two years in the United States and Canada. The guidance materials are designed to help local leaders to make a highly effective use of the film in a wide variety of situations. Local councils of churches are expected to play a large part in this program.

When the Protestant Film Commission undertook to raise $85,000 from among the church boards for "Beyond Our Own," this seemed an almost impossible goal. But in the past seven years, these cooperating boards and agencies, with very limited funds for film production, have invested in PFC and BFC productions well over $800,000. Many of the denominations have invested large sums in supplementary production "on their own." The example set by the Commission has probably inspired an investment two or three times as great by other producers of religious films.

It is gratifying to reflect that one has had a part in such a pioneering effort. This is especially so in the light of evidence that lives have been changed. Men, women and young people have been brought to Christ through the ministry of these films. But there has always been the haunting feeling that the films aren't good enough.

It was this feeling, which holds for radio and TV programs as well, which led to the launching of the Commission's Communications Research Project. It is being carried on at New Haven, Conn., under the direction of Liston Pope and Everett C. Parker, in cooperation with Yale University. Dr. Paul H. Vieth of Yale Divinity School and Dr. David Barry of the Council's Research Staff are also cooperating. The project has set out to test the effectiveness of religious radio and TV programs and films.

From the preliminary reports, the Commission is encouraged to believe that significant improvements *can* be made. A first step in this direction has already been taken with the new film "The Hidden Heart," which incorporates revisions suggested by research analysis of the script and of the film itself during the editing process.

In its Denver "Letter to the Christian People of America," the Council said: "It is not sufficient that the Gospel be preached in established places of worship. It is necessary that it be taken to the people by every means which human inventiveness places at the disposal of the Christian Church." This is the charter under which the Broadcasting and Film Commission operates. This is the challenge it would pass on to the churches. We cannot be satisfied to present the Christian Gospel in any other than the most effective manner possible. We dare not press its claims with anything less than the utmost sense of urgency. The decision is crucial, the possibilities unlimited.

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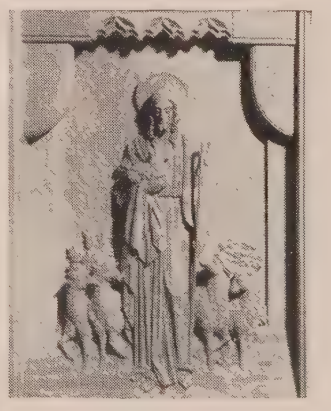

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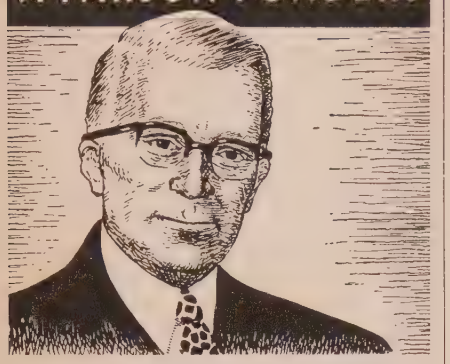

"I'd like to—but I can't afford it"—replies the preacher who is urged to make sensible provision for the future. It sounds conclusive except that we nearly all manage to afford to buy what we consider to be a necessity.

But the more disturbing factor demands consideration. Do you know what it costs to protect your family? Sometimes it means questioning an axiom to suggest that the report of the high cost is like the rumor of Mark Twain's death—grossly exaggerated.

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"More than a Business—an Institution"

Meet the Baptists!

(*Continued from page 9*)

form of true democracy then existing in the world, and had concluded that it would be the best plan of government for the American colonies. This was several years before the Declaration of Independence."

Thomas Jefferson, James Madison and a group of Baptists served together on the Committee of Seventeen in the Assembly of Virginia to secure free government. In 1777 they won the victory, but Jefferson says of this struggle, in his autobiography, that it was "The severest in which he was ever engaged."

The emphasis of Baptists upon democratic practices grew out of their beliefs about the relationship of each person to God. They have always believed that each person must approach God as his own "priest." No minister can stand between another person and God. Each person must read the Bible for himself under the guidance of the Holy Spirit. Each person may and must have his own personal relationship to God. From these convictions it follows that no person or group of persons can formulate a statement of doctrine and require anyone else to accept it as a basis of fellowship. The Baptist fellowship is based on a common experience of faith in Jesus Christ as Lord and Saviour.

Baptists in the United States were not organized at once into Associations, nor were they divided into separate denominations. The spirit of independence was a natural outgrowth of Baptist convictions, and only slowly did the churches come together. In the first years of the 19th century the Baptists of Massachusetts and Pennsylvania formed associations for fellowship and mutual encouragement, and also for missionary work.

The first Baptist foreign mission work began because a missionary was already in Burma and he required support. Rev. and Mrs. Adoniram Judson left the United States to go to India as Congregationalists; their convictions changed enroute and they arrived as Baptists. Luther Rice at the same time but on a separate ship bound for India had a similar experience. From India they went to Burma. Rice and the Judsons appealed to Baptists to give them support. As a result the American Baptist Foreign Mission Society was organized.

Home mission work on a national basis also began with a missionary already in the field who needed support. Even then the Baptist churches did not

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form a strong denomination. They formed, instead, mission and Christian publication societies.

Through the mission societies the Baptist churches, north and south, worked together until the issue of slavery divided them. The immediate question was whether the American Baptist Home Mission Society would employ a missionary who owned slaves. Southern members lost the vote in the organization and broke away, forming the Southern Baptist Convention in 1845. It was not until 1907 that the Baptist churches in the north formed an organization that was known then as the Northern Baptist Convention. In 1950 the name was changed to American Baptist Convention.

Members of the Seventh Day Baptist General Conference differ from other Baptists chiefly in their observance of Saturday as the Sabbath. They were organized in Rhode Island in 1671. Their membership is 6,187. These members are in 60 churches. Headquarters for the denomination are in Plainfield, New Jersey.

Negro slaves on southern plantations responded to the democratic ways of the Baptist churches. In daily life they had owners and masters who allowed them no opportunity for free expression. On Sundays and in the evenings they liked to meet in places of worship where each person could come before God on his own rights, and without anyone in the fellowship or outside of it exercising any authority over him. The Baptist churches met their needs.

It has been estimated that as many as 600,000 Negroes in the South belonged to Baptist churches by the time the Civil War ended. Immediately after the Civil War, Baptists of the North gave great encouragement and support to over 30 schools for Negroes, and that proved to be a strong force for evangelism.

The National Baptist Convention, U.S.A., Inc., is the older and parent convention of Negro Baptist churches. This group has 25,350 churches and a membership of 4,467,779. The other large convention of Negro Baptist churches is the National Baptist Convention of America. It has 10,851 churches with a total membership of 2,645,789.

Negro Baptist churches count as members almost one-half of all Negroes in the United States. Seventy-five per cent of all Negro ministers are Baptist ministers. In great centers of Negro population in northern cities the largest Protestant congregations often may be found in Negro Baptist churches. Membership in these churches sometimes numbers as high as ten thousand or even fifteen thousand.

Baptists have world-wide cooperation through a Baptist World Alliance, an organization that is intended to provide fellowship and inspiration.

For a *Christian* Easter

As the Outlook goes to press, announcement is made of an expanded effort to counteract the secularization of Easter. The National Council of Churches, through its Broadcasting and Film Commission, will offer the new Cathedral film "I Beheld His Glory"—the story of the Crucifixion and Resurrection of Jesus — to the nation's TV stations for showing Easter week.

The film, from a story by Rev. John Evans of Chicago, adheres closely to the Gospel in portraying the events of Easter Week. It had its world premiere in Cincinnati and has been acclaimed by Protestant leaders who have seen it as the finest dramatization of the Resurrection ever filmed.

Watch for local press announcements or call your local TV station and ask when "I Beheld His Glory" is scheduled.

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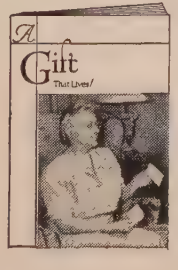

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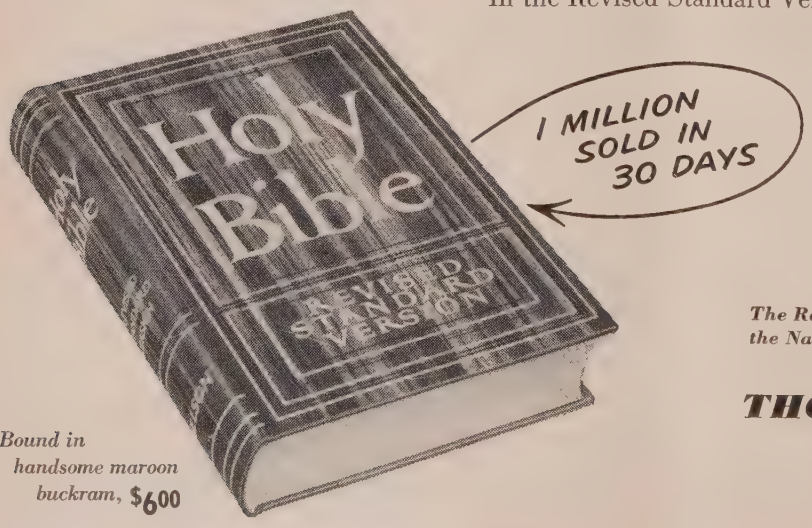

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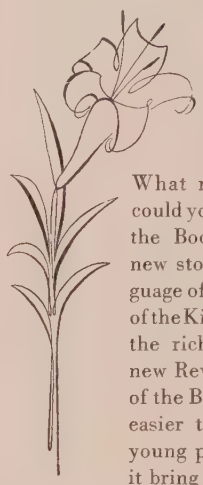

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BOOKS

Report from Christian Europe

By Stewart Winfield Herman, Friendship Press, New York, $2.50.

Christians of the two continents which have the deepest Christian roots ought to understand one another, but until this month there has been no book on the subject which was up-to-date. The nearest approach to it was Adolf Keller's "Christian Europe Today," but it reflected the era before the last war. The urgent need for an adequate interpretation is now well filled by Stewart W. Herman. For 17 years he has known Europe intimately. Prior to the war he was the minister of the American Church in Berlin. As soon as the war was over he returned to Europe to carry on relief and reconstruction for the Lutheran World Federation and the World Council of Churches. From his base in Geneva, Switzerland, he has moved about as a friendly Christian ambassador all over Western Europe, and occasionally has been able to get glimpses behind the "iron curtain."

The Continent which is here pictured exists in three broad zones: (1) "free Europe," in most of which the Protestant tradition has hitherto been strong; (2) Roman Catholic Europe, where Protestants live as little minorities under something like an ecclesiastical totalitarianism; (3) the area within the Soviet orbit, where Protestants, Roman Catholics and Eastern Orthodox are all alike under political totalitarian regimes that tolerate any church only in so far as it serves their ends.

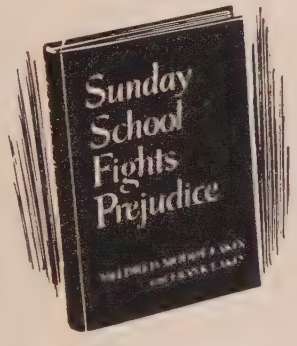
Taking Europe as a whole, Dr. Herman sees it as a "mission field," greatly needing a more dynamic Christian life. He feels that thus far since the war the spiritual recovery of Europe has not kept pace with its economic and physical recovery.

The Church in Europe, however, appears as a force to be reckoned with. There are new signs of creative life, such as the great *Kirchentag* (Church Congress) in Germany which each year is bringing together hundreds of thousands of lay people for Christian inspiration, the evangelistic and social work of the French Christian youth organization known as "Cimade," and various kinds of little Christian communities, or "cells," (like Iona in Scotland and Bossey at the World Council headquarters in Switzerland) which are springing up as stimulating centers of spiritual discipline and group effort to apply Christian insights to the daily life of the world. A common trend in these and other movements is the concern to overcome the remoteness of the Church from the everyday life and to bring it into a responsible relation to "secular affairs."

One of the serious points of difference between European and American Christians which the author carefully explains is the relation of Church and State. Americans take "separation" for granted. Most of Europe assumes some measure of official connection. Dr. Herman makes it clear that although spiritual dangers are involved in the church-state tie, it has its good side as an affirmation that the Church and the nation as a whole have a reciprocal concern for each other. Disestablishment, it is pointed out, would introduce new problems for the Church, especially in the religious education of children in the schools.

The present situation in Italy and Portugal and Spain where an established Church exerts dominance over the whole

(*Continued on page* 26)



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BOOKS

(*Continued from page 25*)

cultural and political life is described with a full and candid marshalling of the facts.

The picture of what is happening to the Church behind the "iron curtain," while fragmentary, leaves no doubt about the direction in which events are moving. In general, the Church is prevented from exercising any influence whatever on the state or on public affairs, while the state maintains a complete control over every public expression of church life. East Germany stands out as the one area under Communist control in which the Church still maintains a real measure of freedom. This is due in part to the unique position of Germany in post-war Europe, in part to the courage of Christian leaders like Bishop Dibelius.

This is a book for which all American Christians who want to be ecumenical in their outlook will be grateful.

—Samuel McCrea Cavert

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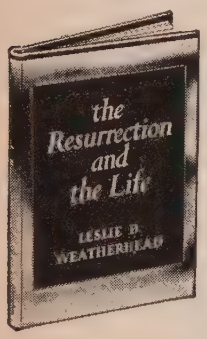

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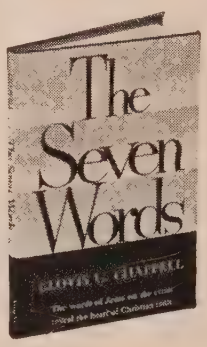

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The Cultivation of Community Leaders

By William W. Biddle, Harper & Brothers, New York, $3.00.

"What makes a community dynamic? Where do the leaders come from and how do they come to be leaders? What part can an outsider play in efforts to transform a community from static to dynamic? What is involved in the process and what are some of the basic principles to be followed?"

Five years ago Earlham College, Richmond, Ind., tried to answer these questions by launching a program of "Community Dynamics" under the direction of W. W. Biddle, who had been working with the Farmers' Home Administration.

While these questions are not yet answered, this book indicates that significant contributions toward answers have been made. In a day when the citizens of the democracies are searching for methods of strengthening their social structure, they become conscious of the need for leaders and for group processes which exemplify their highest ideals. "The Cultivation of Community Leaders" is a book of sound democratic theory, clearly and concisely stated, illustrated by practical interpretations drawn from actual experience.

When people in a neighborhood are able to find ways to deal with their own problems and in the process find a new meaning in life, then we have adult education at its best. This book should be studied by the leaders of every "do-good" organization — churchmen, school superintendents and teachers, workers in welfare agencies and, if they are really interested in making democracy strong, all community politicians.

Professor Biddle's faith in people and in their ability to build a good society when proper procedures are used is virile and refreshing. He believes that to force things upon people is to destroy all possibility of establishing the society of the American dream.

The last chapter systematically classifies the theory and experience into a "practitioner's handbook."

—Don F. Pielstick

One Shepherd

By Charles Boyer, S. J., P. J. Kenedy & Sons, New York, $2.00.

For those who want to understand the attitude of the Roman Catholic Church toward the ecumenical movement this is a first-rate source of information. The author is head of the association known as Unitas, through which that Church carries on an effort to bring the "separated brethren" into the Roman fold.

In spirit and temper Father Boyer (like his American fellow-Jesuit, Father John LaFarge, who writes a gracious foreword) is irenic. At the same time no one could be more tenacious or dogmatic in adhering to the position that the only possible way to unity is for all Christians to recognize the "one true Church" and to come under the government of the Pope as the representative of Christ on earth.

In expounding the position of the Roman Catholic Church toward both cooperation and union, Father Boyer is temperate and kindly but he does not yield an inch to any non-Roman view. For the break between the Eastern Orthodox and Rome he finds the former wholly responsible. Although Luther was a man of sincere religious conviction and although there were "many abuses and disorders" in the medieval Church, it was the "rebellious monk's action" that produced the disunity.

In his history of the ecumenical developments of the last forty years Father Boyer is fair and even appreciative. He occasionally falls into minor historical errors, as when (page 24) he refers to Bishop Brent as Bishop of *New York*, but he has been at pains to become acquainted with the main facts. It is pleasing to Father Boyer that the "separated brethren" are becoming concerned about unity, and he thinks that that concern will eventually set their feet on the road to Rome. At this point he ceases to be an interpreter whose judgment can be trusted!

—Samuel McCrea Cavert

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(*Continued on page* 28)

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Charles H. Patterson, *University of Nebraska*

Emphasizing ancient Hebrew contributions to Western culture, this new book gives a clear exposition of the ethical and religious ideas found in the Old Testament, and discusses their relevance to modern thought. Covers in detail such philosophical problems as the nature of God, methods of arriving at truth, the significance of history, interpretations of suffering, and the foundations of moral law. 550 pp. $5

A Philosophical Scrutiny of Religion

C. J. Ducasse, *Brown University*

Objective, understandable, and scholarly, this recently published work offers a critical study of the nature of religion, its various forms and manifestations, and its function in human life. It provides a clear picture of what religion essentially is through a detailed examination of major religious ideas and impulses. Sheds much-needed light on today's conflict between orthodoxy and secularism. 441 pp. $4.50

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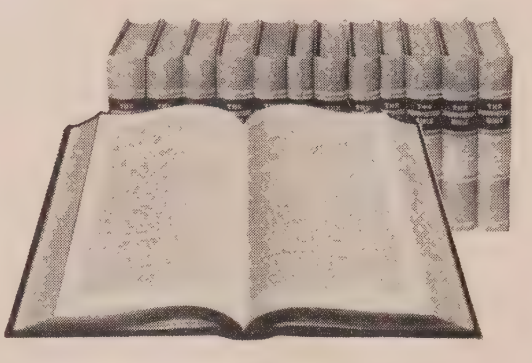

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(Continued from page 27)

cartoons. But, as he says, he is "interested in people only as they represent issues." And I might add that he is interested in issues only because they affect people. The U. S. Congress provides the bulk of his *dramatis personae*.

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One may not agree with everything Herblock has to say. After all he is a political cartoonist. But most people who see his work are indebted to him for going to the heart of the matter and stating the issue honestly.

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A Reporter in Search of God

By Howard Whitman, Doubleday & Co., Garden City, N. Y., $3.50.

In his search for God, this author ranges far and wide over the section. He tracks down his witnesses and finds them in the mines, on the farm, in scientific laboratories, in the halls of theological seminaries and universities, in the barracks and on the battlefields. His findings are recorded in journalistic style and with rare reportorial skill.

He deals with a wide range of important subjects. Prayer, immortality, materialism, fatalism, suffering, psychiatry, science, atheism, tyranny of things, faith —these baffling topics of our day are brought into court and we hear the testimony of a parade of witnesses.

No labored arguments or conclusions are thrown at you or forced upon you. The case is presented, the witnesses are heard, and the reader sits in the jury box to render the verdict. The personal faith of the author and his well-grounded Christian philosophy of life are readily detected, however, in every case that is brought into court.

A book is always more interesting if one knows and admires the author. Having been associated with Howard Whitman for a week in one of his quests for God, at an American Christian Ashram, the reviewer picked up this book with avid interest. He found it so fascinating that he read it at one sitting and finished it in the early hours of the morning.

—H. H. McConnell

God's Order

By John A. Mackay, The Macmillan Co., New York, $3.00.

Here is a Biblical commentary which is not lacking in careful exegesis and yet has an exultant quality that lifts and inspires. There is something almost lyrical about the author's discovery, in the Epistle to the Ephesians, of a whole philosophy of life and an unfolding of the meaning of the universe. Dr. Mackay, president of the Princeton Theological Seminary and chairman of the committee which drafted the "Letter to the Christian People of America" from the Denver General Assembly of the National Council, makes his exposition of Ephesians almost a pouring out of his own soul.

The Epistle is interpreted as the document in which the nature of "God's Order" for human life is unveiled. That divine order became manifest in concrete form in Jesus Christ, and anyone

(*Continued on page* 30)

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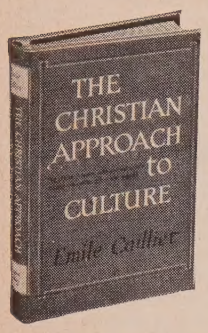

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who responds in faith can enter into it and even now become a "new creature." A foretaste of the divine order is found in the new community, the Church, which exists as an example of the kind of fellowship which God wills for all mankind. This goal of spiritual unity is not merely an ideal—it is a part of the structure of the universe.

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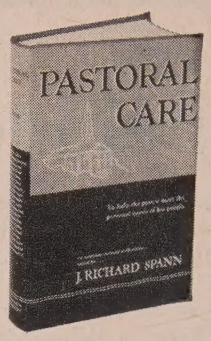

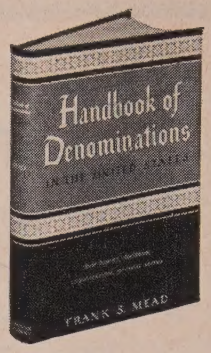

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